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Charge delivered to the Clergy
in 1848 - 1849.
by - Daniel (Bishop of Calcutta)

Calcutta, Bishop's
1849.

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DEDICATION

TO THE RIGHT REVEREND THE LORD BISHOPS OF MADRAS, BOMBAY AND COLOMBO.

Bishop's Palace, Calcutta : April 6th, 1849.

HONORED AND RIGHT REV. BRETHREN,

Permit me to present to you for your indulgent consideration, and through you to the Venerable Archdeacons and Clergy of India and Ceylon, this my second Metropolitical and fifth Diocesan Charge.

It was first delivered in St. Paul's Cathedral Calcutta, on Friday, November the third, last year. I sailed the next day for Bombay, where I arrived on the first of December, and repeated it on Tuesday, December 12th, in St. Thomas' Cathedral, to the Right Reverend the Bishop, and the Venerable the Archdeacon and Clergy. On the voyage to Colombo

I touched at Cochin, and proceeded for a few days to the large Church Missionary Station at Cotyam, where on Tuesday, December 26th, I read it again in the fine Gothic Church erected by the zeal and piety of the Senior Missionary.*

I landed at Colombo on the 30th of December, and on Thursday, January 4th, of this year, I delivered it for a fourth time, in the presence of the Right Reverend the Bishop and the Reverend the Clergy.

I went over the same ground for the fifth and last time in the Cathedral of Madras, on Thursday, February 15th, before the Venerable Archdeacon and Clergy; the Bishop being absent in England from ill health.

Im each place I added such remarks as seemed from the circumstances called for, and omitted many paragraphs of less local importance, which time did not allow me to deliver.

I was absent from Calcutta rather more than four months, and in my voyages went over a

* The Reverend Mr. Bailey.

distance of about 5500 miles—such is India—I returned to Calcutta, through God's goodness, benefited on the whole in my health (though at Madras I was unable to accomplish all my intended duties) on Friday, the second of last month.

I consider this, my Dear Brethren, as my DYING ADVICE; for I cannot and do not expect to complete this Visitation as to the widespread stations of my own Diocese, much less to address you again in a Solemn Ecclesiastical occasion of this nature.

Should, however, life and any measure of health be vouchsafed me, my next duties will call me to Dacca and the adjoining Stations; after which the North-Western Provinces, stretching now to Ferozepore and Lahore, and perhaps beyond, will demand my services, as there has been no Bishop's Visitation there since 1844. I trust however, a Bishop of Agra, now so imperiously called for, will save me from a land journey of 3 or 4000 miles.

I say nothing of the Coast of Arracan, the Straits of Malacca and Singapore.

For in truth I look forward to none of these distant journies. I consider my work to be now nearly done. And surely I ought to offer my most humble thanksgiving to Almighty God, that I have been permitted to enter upon the EIGHTEENTH year of my appointment, to this weighty and awful Charge, in such a climate as Hindustan.*

I will just mention to you, my dear Brethren, that I have appended to this Charge an altered form of State Prayer for the High Court of Parliament, which the rapidity of Steam Communication (unknown when the prayer now in use was first circulated about fifteen years since,) has enabled me to preserve, almost entirely, in its original state; inserting only, as at present, the petitions for British India. That prayer, which is now superceded, was sanctioned by His Grace the then Archbishop of Canterbury, and approved of by the Government of India. The present is merely a return to the Form in the Prayer-Book, re-

* I was appointed by Lord Glenelg, the son of the late eminent Charles Grant, March 27th, 1832.

taining only a few very slight, though necessary, verbal alterations, together with the petitions for British India, to which I have just referred. I will be obliged to you to direct the Reverend Clergy in your Dioceses to make use of it from this date; as I hereby do those of my own.

I conclude by most earnestly entreating of my Honored and Right Reverend Brethren, and of all my Christian friends both at home and India, to "labor fervently in prayer to God for me, that I may finish my course with joy and the Ministry which I have received of the Lord Jesus, TO TESTIFY THE GOSPEL OF THE GRACE OF GOD."

To Christ our Lord I commend you,

and am,

Your most affectionate Brother,

D. CALCUTTA.

A CHARGE.

My Rev. and Honored Brethren,

It is with no ordinary apprehension that I enter on this Visitation. Any duties regarding the labors of the Clergy and the salvation of souls are unspeakably momentous; but those imposed on me by the solemn office which I fill, extending in various degrees over four immense Dioceses, and imposing the obligation of "stirring up the pure minds" of so many Brethren by "putting them in remembrance," are of an overwhelming character. In the discharge of them I commend myself more and more to your indulgence and pity, as the infirmities of age begin to press heavily upon me. I beg you especially to unite with me on the present important occasion, in prayer for the promised aid of the Holy Spirit;

the great Comforter of the Church, for He only can guide us aright in spiritual concerns, and more particularly in these our Ecclesiastical Assemblies.

I will now proceed to call your attention, first,

To some of the peculiar duties arising from the convulsions of the times which are passing over us, as they affect the cause of Christianity; then,

To the circumstances of our several Indian Dioceses; and lastly,

To such topics of advice as you may naturally expect from me as resulting from both.

[But I here pause to assure you of my deep sympathy with the long continued illness of my Right Reverend Brother the Bishop of Madras, whose absence I have to endeavour, so well as I can, to supply. I need not say that this lamented event illustrates the importance of the Metropolitan functions. If it were not for them, the Bishop of Calcutta could exercise no jurisdiction nor perform any spiritual duties out of his own Diocese. May it please God to grant a speedy recovery of health to my honored Brother, and to bring him back

to us purified by affliction, and in all "the fulness of the blessing of the Gospel of Christ."[1]]

I. In entering on the first Division proposed, it is impossible, I think, not to see the uplifted hand of the Almighty in the Revolutionary Volcano, which, after having been almost quiescent for more than thirty years, has just burst forth, as from a re-opened crater of Vesuvius, and is pouring out its lava, not on a single city only, as on Pompeii of old, but on almost all the nations of Western Christendom.

The language used by the late Bishop Horsley, in his masterly Charge of the year 1800, when the French Revolution was at its first height, is doubly applicable now:

"No crisis at any period of time, since the "moment of our Lord's departure from the "earth, has more demanded, than the present, "the vigilant attention of the Clergy—to the "duties of the weighty charge to which they "are called. When our Lord withdrew from "us his visible presence, and committed the "family to our stewardship, he left us not "without explicit warning of the conflict we "should have to sustain with the powers of

[1] The passage between brackets was delivered at Madras only.

"darkness—the dangers we should have to en-
"counter—and the sufferings, which, with re-
"missions at one time and aggravations at
"another, but never without a gracious suc-
"cour duly proportioned to our need, we must
"expect to undergo. We are particularly pre-
"monished, that previous to the commence-
"ment of that happy state of internal purity
"and peace which is promised to the Church on
"earth in the latter ages, a season of trial will
"fall upon his chosen servants, brief we hope
"in duration but severe far beyond any thing
"that had been yet endured; and they must
"have given little attention to the prophetic
"word who discern not in the features of the
"present times awful signs of its approach."[2]

The Bishop then proceeds, in his own giant style, to trace back the Revolution to "Voltaire and his miscreant crew."

If such then was the warning given by this learned Prelate after he had watched the progress of the Revolution during its first ten or eleven years only, how much more are we called on to pause now, when, after a lapse of nearly half a century, we see that all the

[2] I can testify to the deep impression made on the whole thoughtful population of England by this Charge. Well do I remember the thrill with which it penetrated the hearts of men.

events which have since occurred have been only a continuation, and as so many heavings, with short intervals of repose, of the first tremendous earthquake.

Surely we are now bound, if ever, to consider in the very first place, at this our solemn Ecclesiastical Meeting, the especial duties of our times.

1. The first is to *repose our anxious minds on the purposes of Divine mercy as unfolded in the sure word of Prophecy.* We are commanded to "take heed to it, as unto a light which shineth in a dark place, until the day dawn and the day-star arise in our hearts." And our Lord, at the very period of the Apocalyptic Vision, pronounced "a blessing on those that heard the words of the prophecy and kept those things that were written therein, for the time was" then "at hand." How much more therefore should we "take heed to this word" and "hear and keep" it after eighteen centuries have brought us so much nearer to the close of the entire mystery of the Divine Will.

Two cautions however are needful in addressing ourselves to this study. The one that we be not drawn into the vortex of human politics and agitation, under the pretence of forward-

ing what we suppose to be the designs of prophecy. Our rule of moral duty is, not God's secret will, but his revealed, in the Ten Commandments.

The other, that we do not dogmatize on the minute details of times and events, but keep to the broad outline of interpretation, as furnished by our soundest Commentators and Divines from a diligent comparison of prophecy with the events of history.

Thus we shall stand ready to adore the inscrutable wisdom and power of Almighty God, as he lifts up the veil, when and in what manner he pleases, which rests on the unaccomplished part of his designs.

It is consolatory to think that the sentiments of all our eminent Protestant writers, from the period of the Reformation, and even substantially those of the Waldenses and Albigenses before it, concur in the main outlines of the prophetic periods. In those great features I most fully concur. The late attempts of Romanizing Divines, by what are termed the Preterist and Futurist theories,[3] to reduce the whole of pro-

[3] The Preterist considers the whole of the Book of Revelation to have been fulfilled in the first few centuries of the Christian Dispensation. The Futurist regards it all as unfulfilled at present, but as about to receive its accomplishment in some brief period hereafter, at the rise of an individual and personal Antichrist.

phecy to a chaos, and leave more than 1500 years of the Christian era in its mightiest conflicts unnoticed, in order to screen the apostate Church of Rome, spring from nothing but the spirit of the apostacy itself or from scepticism ill concealed. They confirm me in the old and sound view, which unfolds a consistent, continuous, and most grand order of Divine predictions, commencing with the times of the Apostle John, and extending to the conclusion of the Gospel Dispensation, and which is so guarded by internal construction and by geographical and chronological limits, as to preserve the cautious student from all material error.

The whole is concentrated in one stupendous consummation, which, after a period of nearly 6000 years, seems now coming on—the ultimate and most glorious triumph of the Gospel over all the gigantic hindrances which have so long impeded its progress.

On this great completion of the Divine purposes the faith of the Church has been fixed from the earliest ages. It is implied in almost all the chief predictions of both Testaments, from that of "the Seed of the woman" to those of the Book of the Revelation And the main hindrances to it are also especially un-

folded, for the consolation of the faithful in the darkest times, in the pages of Daniel, of St. Paul, and St. John.

Now, as Mahometanism and Popery have been exhibiting in the most distinct forms for about twelve centuries the various marks of the twofold predicted apostacy in the East and West, so that a child may point them out, it is not improbable that the present shaking of the nations may bring on events which the oldest of us in our younger days could never have expected to behold.[4]

[4] There are several things which excite our expectation, and lead us to "lift up our heads" and hope that "our Redemption draweth nigh."

(1.) The length of time which the Revolution has already occupied, sixty years, makes it probable that some very important issue depends. (2.) The infatuation which has led men to forget the infinite miseries of the early years of the Revolution and plunge again headlong into the same gulf; (3.) And the pusillanimity, also, of the ruling powers at the most critical moments, seem to mark a Divine hand. (4.) And so does the fact that a comparatively small number of the lowest rabble in almost all the States of Europe have simultaneously broken out into insurrections and brought down with a sudden crash the royal dynasties of their countries from pure madness of spirit, and without any pretence of new political evils. (5.) And also the character of ignorance, inexperience and baseness, which marked most of the men who, first seized the reins of Government, and who have already given way to military despots. (6.) Nor is it to be forgotten that these renewed convulsions have begun with the Church of Rome. The Pope himself, "the man of sin," the head of the antichristian body, seems to have been the first mover in the commotions which are upsetting his own usurped throne. His temporal power is supposed to be gone already; and, if that is the case, his spiritual tyranny, which is propped up by it, will soon follow, with all its subtle organization and refined policy. The French priests

What an inspiring thought is it, that all the prophecies relate to one grand scheme of redemption, which is going on, and has been, from the fall of man. What a subject of most lively gratitude that God has determined to demonstrate ultimately His own glorious character, in the person of Jesus Christ, to all intelligent creation. It is true, we understand but little comparatively at present, but we see enough for the support of our faith and hope. God's scheme is a long scheme. The plan is not laid down for one period, but for eternal ages. A grand outline of God's ways is, however, given. Wait, and we shall see that there is nothing that is not predicted or that remains unaccomplished. The time will come when the Lord will astonish the admiring Church with the most glorious displays of his unerring wisdom, power and grace; and "A voice shall come out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." Yes, "the voice, as it were, of a great multitude will be heard, and the voice as of many waters,

have actually assisted in planting the tree of liberty, and are sunk into the common abyss.

So far as man can judge, universal confusion threatens astonished Europe.

and as the voice of mighty thunderings, saying Alleluia; for the Lord God omnipotent reigneth."

2. The second lesson is to mark diligently how surely *national infidelity, superstition and profligacy sap the very foundations of human Society.* The fell conspiracy against Christianity which marked the 18th century, led the way to that abandoned state of general morals in France, with which the Courts of the Regent and of Louis XV. were polluted. This was aided by the persecution of the pious Huguenots, the superstitions and vices of the common people, the secret infidelity and openly corrupt manners of the Clergy, and the long-existing grinding oppression of the great body of the nation by the nobles and priests —and all issued in the dissolution of the first bonds of civil order there in 1789.

3. We should next learn to bless God that *Great Britain*—with which most of us are connected either by birth or the ties of allegiance, and all of us by the deepest sympathy—has not only been exempted as yet from the general convulsion of 60 years, but *has been raised during this very period to the*

possession of the most wonderful empire, and the widest influence which the world has ever seen, either in ancient or modern times. And for what purpose? Why has India been given to us, as it were by miracle? Why are our Colonies extended over the universe? Wherefore were we honored thirty years since as the instruments in the hands of Providence for the deliverance of the nations? The answer can be but one—that we may be put upon our probation—that it may be seen whether we will communicate to India and the world the immense blessings of the Gospel which have been committed to our trust. If not, the same hand which has raised us to such a summit, can in one moment sink us to the lowest depth, as the fates of Tyre, of Nineveh and of Babylon of old, have for so many centuries been proclaiming to each succeeding age.

4. We should next trace *the steps of the religious improvement,* which we have taken, through God's mercy, as a nation, during this remarkable period, *in order that we may more earnestly press on in the same course.* There are many signs of progress. The piety of our Church has been revived; a pure evangelical spirit has been widely diffused; the number

of Schools, of Churches and of Clergy, has been multiplied. The prodigious advances of the Propagation, Church Missionary, and British and Foreign Bible Societies—especially of the Church Missionary—have astonished the world. The plans for providing additional Ministers and Curates, and those for extending various modes of relief to the poor, have excited a new sympathy between all the classes of the community. The Bishoprics established in India and our Colonies, and St. Augustine's College—as I trust I may add—in Canterbury—are all big with future blessings. Great principles have also lately been admitted in Parliament. Our leading Statesmen have publicly acknowledged the importance of Religion in National Councils, and the paramount duty of diffusing religious education and the means for celebrating the public worship of God amongst our people. The utter failure of what is termed, though most improperly, the Voluntary Principle as superceding a National Establishment, has been proclaimed by all parties as with a trumpet's voice.[5]

[5] This term as applied to the desertion of a Nation's Religion, as a Nation, and the leaving it to mere chance, is now generally allowed to be unscriptural and false. But in its true sense, as the principle of individual efforts in Charitable Societies for aiding a National Religious

The duty again of enlarging the number of our Protestant Dioceses at home and abroad has been acknowledged; and better arrangements of the property of the Church have been for some years in operation, and are now likely to take a new spring under the advice of the present most Reverend Primate, whose elevation at this critical juncture—considering his acknowledged talents, piety, learning, experience in Diocesan affairs, and transparent simplicity of character—is of itself no slight indication of the Divine favor.[6]

5. *But we must press on in the good way.* This is the fifth lesson. The work as well at home as in India and in our Colonies is only begun. The religious state of England is far from being what it ought. The obstructions to pious designs which are sometimes raised in the lower House of Parliament is a sad proof

Establishment, when from whatever cause it falls short, it is in full activity in our Church, and ought to be extended more and more with our increasing wealth.

[6] His Grace is the very individual whom almost our whole Church, could they have been asked the question, would have united in considering the most suitable for the high station to which he has been so deservedly raised. To God alone be all the glory. May we only know the time of our Visitation. If we so do, our Church will soon be more beloved by our people, and altogether be in a more healthy state than at any period since the glorious Reformation.

of the feeble hold which religion has of our Senators. The series of public measures in favor of the idolatrous Church of Rome is absolute infatuation, and aggravates our guilt so much the more, as we have long seen the effects of it on the Irish peasantry, priest-ridden by Democrats and Traitors.

The National Establishment at home has not yet overtaken our encreasing population. Party-spirit and the remains of the late Semi-popish movement weaken our Church. Our Archbishops and Bishops have their time occupied in keeping things together, instead of being at liberty to "lengthen our cords and strengthen our stakes." The state of brutish ignorance in which some of our greatest manufacturing neighbourhoods are sunk, is full of the seeds of public disorder. Chartists and Socialists, who are thirsting for insurrection, lie in wait still, though they have been repressed by the strong hand of Government. Agitation is always ready to enflame the public mind. Nor can any one say how the wild rage of an infuriated rabble may for a time succeed, if God should see fit to punish us in this way for our national sins. The confusion of the great rebellion two centuries since, was begun by a comparatively small body.

And so abroad. India and the Colonies are not adequately cared for. Some of the Dioceses are immoderately large. There is a fixed disinclination in our Rulers to the duty of carrying out our Church Polity. More Clergy are required everywhere. Our Missions faint for want of helpers. And the Government Education of India's teeming sons is without the Bible, and therefore not only imperfect, but of an infidel tendency.

6. A sixth lesson, accordingly, is *the duty of preventing by timely measures and by earnest prayer to God, the distractions of Europe from being reproduced in the East.* The Clergy and Laity of India are an integral part of our Protestant Reformed Church. We have most of us brought out from home, or have acquired here, the habits and sentiments prevailing in Europe. We diffuse those feelings amongst all around us. The rising Native youth read our Poets, our Historians, our Books of Travels and Biography, the debates of our Parliament, and the revolutions of former and of later times in different parts of the world. The names of Cromwell, Marlborough, Napoleon, Wellington, are as familiar to many of them as those of Vikrimaditya, Akber, Clive, Wel-

lesley. And if all this knowledge is to remain unconnected with Christianity, and that fixed and conscientious reverence for civil authority which Christianity alone can produce, it can only engender principles which may ultimately burst forth with a sudden fury.

7. We are then surely called on, in the last place, *both Clergy and Laity, to arise and shake ourselves from our spiritual sloth.* We should awake to new life and new ardour in the cause of Christianity. The Clergy must take the lead. Our own souls must be first aroused from torpor and worldliness; we must enter into the full doctrine and spirit of the Gospel; we must give ourselves, heart and soul, to our spiritual work. A lukewarm, Laodicean state is that which Christ hates. We cannot awaken others if we are half asleep ourselves. The tone of Christianity can only thus be raised amongst the entire population of Christian India and Ceylon. We want a new state of public religious feeling, the gift of the Holy Ghost. If this is once granted, every thing else will follow. If Christianity gets a firmer hold of our national conscience, it will extend its influence to our Governors, Members of Council, Judges, Lawyers, Mer-

chants, Civil and Military Services more than it has done. We shall no longer be ashamed of our religion. We shall no longer seem to wish, as we now do, that the Natives should not be converted. We shall open to them gradually the fountains of life. We shall teach them the Evidences of Christianity, its history, its doctrines, its grace, its morals. Class-rooms will be allowed for the voluntary assemblage of youth whose parents may not object, as they would not, to their learning the elements of our religion. We shall no longer be depriving a hundred millions of people of the means of knowing the grand bequest designed for them by the Father of the Universe, by barring out the access to its documents, its truth, its salvation. Thus a stop would be put to the pride of Infidelity and Scepticism, which cannot but be fostered by merely secular knowledge; the Native population would be permanently gained over to our Empire; and, instead of our being in danger from half-educated, babbling Metaphysicians, Deists, Atheists and Profligates, appearing here and there, we should have intelligent, attached, and obedient Christian subjects.

The effect of this aroused piety would, also, be a higher tone of morals, a more conspi-

cuous integrity in all our commercial transactions, and a deep abhorrence of that LUST OF GAIN, which has just held up Christian Calcutta with some of its local Bank-Directors and Merchants to the contempt of the Hindoo and Mahommedan, and the scorn of the civilized world.

These then are some of the thrilling lessons which, amidst the convulsions of the nations, compared with the probable period of the prophetic times, may well make "the ears of every one that heareth them to tingle."

II. We proceed now, as was proposed, to make a few remarks on the circumstances of the several Dioceses of India.

I need scarcely remind my Reverend Brethren, that I delivered my fourth Diocesan Charge in the spring of 1845, and that I was compelled immediately afterwards to resort to England for the restoration of my health. At that time I had little idea of ever being permitted to see India again.[7]

[7] I was then so ill that I was obliged to assemble the Clergy in the Private Chapel of the Palace, and to request the Venerable Archdeacon and my Reverend Domestic Chaplain to read the Charge for me.

But God has been pleased to bring me back for a brief moment amongst you, to deliver what I may consider to be my DYING COUNSEL.

You will be glad to hear that out of the thirteen months, which I passed in England, I was so far recovered, as to be able to devote the last six to a series of discourses in different Cathedrals and parochial Churches in aid of the Funds necessary for completing St. Paul's Cathedral.[8] I had no idea then of the second outburst of the French Revolution; and simply labored to commend "the glorious Gospel of Christ" to the Reverend Clergy and their flocks, and to animate England with zeal for the salvation of India. My views of the state of religion here were unfolded in an address delivered before His Grace the late Primate and the Venerable Society for the Propagation of the Gospel, in July 1845.

I took also other proper occasions to press on the public authorities and on the general mind

[8] It would be ungrateful in me not to return my best thanks to the English public for their liberal support; specially to one benevolent individual for a gift of a thousand pounds, to a second for seven hundred and fifty, and a third for five hundred. I raised at home in 1846 about seven thousand pounds.

In India also, since my return, I have to thank a large number of benevolent friends for subscriptions towards the marble flooring, and other finishings of the sacred building, amounting to more than Eight Thousand Company's Rupees.

of England, the three important objects to which I adverted in my last Diocesan Charge: a Bishopric at Agra for those wide-spreading provinces: the establishment of a class of indigenous Sub-Assistant Chaplains for the purpose of aiding the European ones in the larger stations: and a Charter of Incorporation for the Cathedral. I failed, for the time, as it is known, in all these objects.

On my return to India in December 1846, I had to consider how I could best resume the fourth Diocesan and prepare for my second Metropolitical Visitation. The state of my health, however, and the pressure of immediate duties in Calcutta soon induced me to request the Venerable Archdeacon Dealtry to proceed in my stead to the Upper Provinces of the Agra Government.[9] The Bishop of Madras, who had taken charge of my Diocese according to the Furlough Act of 1842, had already visited during my absence and confirmed at Moulmein, the Coast of Arracan, and in the Straits of Malacca.[10] I therefore earnestly

9 He was fourteen months engaged in that duty.

10 I considered it my duty to India to apply for the necessary powers for carrying out the Furlough Act of 1842; as I had done in the case of the Metropolitical duties imposed in 1833 on the Bishop of Calcutta. In a new Diocese every thing should be acted upon on the first occasion which presents itself.

entreated the Bishop of Bombay to include, for the third time, in his Visitation of the winter of 1847, the distant stations of Mundlaisir, Mhow, Neemuch, Nusserabad and Ajmeer. [This he was good enough to do, and to send me a most valuable Report of his important proceedings; for which I beg thus publicly to thank him.[11]]

Thus my fourth Visitation was completed, so far as any Visitation in such an enormous Diocese could be said to be so, without my further personal labor—and completed in all its parts, so far as the Bishops of Bombay and Madras were concerned; and most efficiently as to the chief spiritual duties by the Venerable Archdeacon. Accordingly I now find myself at liberty to enter on my fifth Diocesan Visitation as nearly as possible at the usual period, between three and four years; and to adjoin to it, agreeably to the Royal Letters patent, my second Metropolitical, which ought to have taken place a year since.

In proceeding to offer some remarks on our Indian Dioceses, [I would first observe generally, that I have humbly to bless God that

[11] Delivered at Bombay only.

Ceylon has been erected into a separate See since the last Metropolitical Visitation, and that my Right Reverend Brother has been in residence there, and in health, for more than three years.[12]]

I would next remark with thankfulness also, that for twelve years there has been no repetition of the rapid deaths which carried off so fearfully five of the Bishops of India in the fifteen years preceding. Bishop Corrie, the amiable and devoted Corrie, was the last of the number.[13] Temporary absence from illness has indeed occurred more than once, and is now detaining the Bishop of Madras in England, but no decease.

I may further mention with humble gratitude, that there are now ten Sees, with as many Bishops, in the large and unwieldy Diocese, or rather region of the globe, in which I stood alone when I came out in 1832, and continued so for four years.[14]

[12] Delivered at Colombo.

[13] He died in February 1837—when I entered his Cathedral at Madras in February 1849, twelve years after his decease, my soul was almost overwhelmed. Truly "he being dead yet speaketh": the savour of his meek and lovely name is as fragrant as ever.

[14] For Madras, Bombay, Ceylon, and New Holland or Australia, with its dependencies, were then parts of the Diocese of Calcutta. Now there are the Sees of Calcutta, Madras, Bombay, Colombo, Sydney, Adelaide, Melbourne, Newcastle, Tasmania and New Zealand.

I have next the pleasure to inform you, that there are now in India and Ceylon nearly 300 Clergy[15] and 179 Churches; whereas in 1814, when the first eminent Prelate Bishop Middleton arrived, there were only about 15 Clergy altogether, and not nearly so many Churches.[16]

To come to my own Diocese, you will, I am sure, be glad to hear that the Honorable Court have added six to our Bengal Establishment, in consequence of the extension of the British Dominions in the Punjaub, which raises our number to 59 Chaplains, and with supernumeraries to 65 or 67; and that our whole number of Clergy, including Professors, Missionaries, Additional Clergy, and our four Lutheran Brethren at Agra, who train up their converts in our Episcopal discipline, amounts to 128 or 130.[17]

15 The exact number I believe is 288.

16 Including the Missionary permanent Churches in the different Dioceses, especially in Tinnevelly, there are between 4 and 500—the temporary Chapels I do not reckon. The Forts of Madras, Bombay and Colombo had Churches; and we had in Calcutta the Old Mission and St. John's Churches—the latter became the Cathedral in 1814, and remained so till St. Paul's was consecrated in 1847. There were Churches also in the Forts of Tanjore and Trichinopoly; and perhaps a few others. In 1814 there were about eight Clergy in Bengal, five in Madras, and two in Bombay.*

17 There is one point touching a portion of the Reverend Clergy in Bengal which I much lament, and will do all I can to remedy. The six new Chaplains are all placed on the lower allowances. The proportion established in 1836 was 19 Full to 30 Assistant Chaplains, or about

We have, in the Diocese of Calcutta, lost four of our Brethren in Bengal since the last Visitation, two of whom[18] were carried off suddenly; the other two, sunk under the gradual effects of over-labor. One of these, the Reverend Mr. Loveday, was visited in his last sickness by the Venerable Archdeacon Dealtry, as he passed through Delhi, and gave the most pleasing proofs of that lively faith in the merits of Christ, and of that hope of eternal life through Him, which had long sustained him under his labors. The loss of the other, the Reverend Mr. Norgate, which has just occurred, falls peculiarly heavy upon us, from his earnest piety, his extreme activity, his talents, the way in which he attached the Military to his Ministry, and the purity in which he preached the Gospel of Christ.[19]

The deaths in our small number of Clergy, in about four years, have alas been ELEVEN— a loud warning to those who survive.

2 to 3. It will now be 19 to 40 or more; that is, 2 to 4 or 5; whereas we should have, if the original proportion were retained, 24 Full to 36 Assistant Chaplains, or rather 26 to 39, including the supernumeraries; that is, we should have 26 Full Chaplains instead of only 19.

18 The Reverend Mr. Scott and the Reverend Mr. Boys.

19 A Memoir of him appears in the *Calcutta Christian Intelligencer* of this month, November 1848.—This excellent Periodical deserves every encouragement on the part of the Members of our Church—The languor with which such a publication is received is a DISGRACE to the Christian public in India.

The progress of the Calcutta Additional Clergy Society has been most gratifying. In 1845 we had only one Clergyman in the field of labor. We have now four, and hope soon to have five or six, as our funds allow of their increase.[20]

[I rejoice that in the Diocese of Madras an Additional Clergy Society has been formed.[21] The urgency here is extreme. There are upwards of 60 stations where no permanent pro vision has been made for a resident Minister. When I was at Cochin, which is a part of this Diocese, I found a flock of 380 Protestants with about 50 Communicants and 140 Children in School, which is merely visited once a month by a Chaplain from a distance of about 100 miles.[22]

Allow me to thank you for the zeal with which you have taken up this Society, and

[20] An anonymous benefactor, under the name of Cranmer, has paid his promised donation of 5,000 Co's. Rs. upon a Clergyman being fixed above Allahabad. Indeed two of our four Ministers are appointed to stations in the North-West, and we have intimations of two other stations coming forward. I trust therefore our subscribers will increase in those provinces. At present the proportion of them to those of Bengal is only as two to five; the sums raised by Sermons are about the same in the Upper and Lower Provinces.

[21] There is also one just begun at Bombay.

[22] In contrast with this destitution, there are 10 Romish Churches and 20 Priests within three miles of Cochin, laboring to seduce our people.

to exhort the Reverend Clergy to enter zealously into the cause, or it must expire in its birth, as most good causes in India do. It may be said that the Government of the country ought to supply the necessary spiritual ministrations. Without entering into such a question in the abstract, it is sufficient to observe, that there appears no probability that much more will be done by the Government for years to come, that souls are in the meantime perishing for lack of knowledge, and that such efforts as this Society is making will be the best means of calling forth the assistance of the State.

In my own Diocese, upon the commencement of our Additional Clergy Society, I requested the Reverend Chaplains to make an annual collection in their Churches for three years successively, and to circulate papers for monthly subscriptions around each station. This request I have since renewed.[23]]

The Calcutta Church Building Fund has been pursuing its pious way. In 1814 there were scarcely any Churches in the Diocese except the two in Calcutta; now there are 92, to 45 of which aid has been rendered by the Fund. Grants have been made towards the

[23] Delivered at Madras.

erection or improvement of 12 Churches since the Biennial Report in 1847.

To complete the circle of Auxiliary Plans, a Fund has just been raised at Calcutta for the support of SCRIPTURE READERS, which I would earnestly recommend to the Bishops and Clergy of the other Dioceses. The rules of it are framed upon those of the Scripture Readers' Society formed in London in 1844, under the patronage of the Archbishops of Canterbury and York, and the body of the English Bishops, with scarcely an exception.[24]

[24] The following Declaration was agreed to at a Meeting of the Bishops held on the first of July, 1847:

"We, the undersigned, are of opinion, that whenever the Bishop of any Diocese shall sanction the employment of Scripture Readers by his Clergy, the following Rules are proper to be observed.

W. CANTUAR, E. EBOR, C. J. LONDON, E. DUNELM, C. R. WINTON, J. LINCOLN, C. BANGOR, G. ROCHESTER, E. LLANDAFF, J. B. CHESTER, R. BATH AND WELLS, J. H. GLOUCESTER AND BRISTOL, C. T. RIPON, E. SARUM, E. NORWICH, T. HEREFORD, G. PETERBOROUGH, H. WORCESTER, C. ST. DAVID'S, T. ST. ASAPH, A. T. CHICHESTER, J. LICHFIELD, T. ELY, S. OXON.

Proposed Regulations for the Employment of Scripture Readers.

1. The object of appointing Scripture Readers being to give to the Clergy increased means of parochial efficiency, it will be the duty of the Scripture Reader, acting under the direction of the Clergyman, to search out the most destitute and ignorant of the parishioners; to read the holy Scriptures from house to house; and to urge upon the people the duty of availing themselves of all the privileges afforded them by the Church.

2. The Scripture Reader shall in every case be nominated by the Minister of the parish to the Bishop, to be examined, as to his fitness for

It is found to work admirably. Indeed the plan is only a following out of the example of St. Paul and the other Apostles, as we learn from their salutations, and especially those in the 16th Chapter of the Epistle to the Romans. It seems early to have been adopted

the office, either by the Bishop himself, or by persons appointed by him for that purpose.

3. On approval, he shall be permitted by the Bishop, in writing under his hand, to enter upon his duties as Scripture Reader.

4. No person shall be appointed to the office of Scripture Reader, who has not been a Communicant in the Church of England for at least two years past.

5. The Scripture Reader shall be under the control and direction of the Clergyman by whom he is nominated; who may suspend him from the exercise of his functions, giving one month's notice thereof to the Bishop; and also, except in case of misconduct, to the Reader himself.

6. No Scripture Reader shall be continued in any parish, or district, against the will of the Officiating Minister.

7. The Scripture Reader shall be strictly prohibited from carrying about with him, for the purpose of reading to the people, or of distributing among them, any book or publication, but the Scriptures of the Old and New Testament, and the Book of Common Prayer, and such other books as shall be sanctioned in writing by the incumbent; taking care to avoid, as much as possible, all controversy.

8. The Scripture Reader shall be strictly forbidden to preach, either in houses or elsewhere.

9. He is to urge upon all persons the duty of attending the public worship of God in the Church; to inculcate upon parents the duty of bringing their children to Baptism, of training them up in the way in which they should go, and of procuring for them instruction in the parochial week-day and Sunday schools: and he is to direct them to seek for further edification and comfort in the ministrations of their appointed pastors.

10. The Scripture Reader shall keep a regular journal of each day's proceedings, noting carefully the parties visited, and the portions of Scripture read to them on each occasion; such journal to be submitted

in the primitive Church, as we read of it, as Bingham states, in the Council of Carthage, A. D. 215, and afterwards in the time of Cyprian. Previously to the Reformation it was one of the regular Minor Orders, in common with Sub-Deacons, &c. &c.

At the Reformation our Church justly reduced the orders of Ecclesiastical persons to the Scriptural number of Bishops, Priests and Deacons, but retained the practice of employing Readers. Strype in his Annals, and Burn in his Ecclesiastical Law, mention a class of Readers in the reign of Elisabeth and subsequent periods. In our Missions we have always had Scripture Readers or Catechists; and we employ such continually to read the Gospel to our Native households.

Nothing can be more strictly Ecclesiastical than this design. The Scripture Reader must be recommended by the Chaplain who requires his services, and approved by the Bishop; he must have been a Communicant in the Church of England for two years preceding; he is strictly forbidden to preach; and is under the

to the Clergyman at such times as he shall direct, and to be deposited with him at the end of every three months.

11. The names of all Scripture Readers, thus permitted by the Bishop in any Diocese, shall be entered in a register, to be kept in such manner as the Bishop shall direct."

control and direction of the Clergyman who nominates him. Thus it will work in with the Additional Clergy Society, the Church Building Fund, Bishop's College, and St. Paul's School at Calcutta, in promoting practical religion, and in rooting our Church more and more deeply in the affections of our people. [I am thankful that in Bombay, Colombo, and Madras there are beginnings of similar Funds.[25]]

I would here call your attention for a moment to St. Paul's School Calcutta. It has been founded since I last met you, in succession to the High School begun by the beloved Bishop Turner. It is now rising into the greatest importance. It numbers already nearly 200 scholars. I sympathize with its learned and pious Rector[26] in the immensely difficult, but noble task he has undertaken. I promise him my best support so long as its present plans are carried out, and life and health remain to me; and I entreat for him the help and succour of his Brethren. Surely it is a circumstance not a little encouraging that St. Paul's School occupies the very premises lately held by the Jesuits, and termed St. Xavier's

[25] Delivered at Bombay, Colombo and Madras.

[26] The Rev. J. T. D. Kidd, B. A., of St. John's College, Oxford.

College, for training our seduced East Indian youth in all the errors of the Romish Creed.

I have not noticed in my late Charges the Martinière School and College, the original plans of which, it is known, I could not and did not approve; but which I am bound to say has been so well conducted, so far as the system adopted would allow, by its present excellent Principal, as to lead me to lament his approaching departure for Europe. It numbers 245 children altogether.[27]

In the promotion of all these designs the new Mission Cathedral at Calcutta will, I trust, take its appropriate place. It was consecrated October 8, 1847; and as a DISTRICT CHURCH in a quarter where it had been imperiously required for twenty or thirty years, it is already most completely successful.

As a CATHEDRAL also of the Metropolitan Diocese, it is beginning to follow the model of those at home, so far as circumstances will allow. Daily Morning Prayers are regularly performed; to which such other services as

[27] Mr. Christopher embarked for England February 8, 1849; and has been succeeded by Mr. Woodrow, Fellow of Caius College, Cambridge, whom I earnestly hope and believe will tread in his steps.

are in use in England will be added, as the Cathedral Clergy are encreased.

To the daily Morning Prayers I attach great importance in the circumstances of Calcutta, where the masses of Christians, nominally such, of all ages and all ranks, who have no opportunities of attending Family Devotions, are sunk so deplorably in irreligion. The prayers offered up and the large portions of Scripture read, would afford them an important means of grace. It will take, I am aware, a long time, to break up their indifference and lead them to overcome obstacles. The example therefore of the Clergy and Gentry is of the greater importance; who, though they have the blessing of family prayers themselves, yet might easily attend occasionally, if only out of love to their fellow-creatures—though thirty or forty minutes given in the early morning to the public honor of God could not fail, in most cases, to be a material help to the business of day.

The third object, the most important of all, that of a NATIVE OR MISSION CHURCH for an indigenous Ministry, is necessarily of slow progress. It is not, and will not, be appreciated in this age. An Indian Cathedral must be for future generations. It will then be seen to

have given a STATUS to Christianity in a vast Heathen and Mohamedan population. It has at present no Charter of Incorporation, no Canons, no Dean, no Chapter. We have, however, two Cathedral Missionary Clergy preparing for their holy labors. I trust the time will come when its Canonries shall be established and thrown open without distinction to all our Dioceses, for such as by their talents, general learning, and the acquisition of the Bengalee shall be found qualified for discharging the required duties. I rejoice to think that in some future period an Indian Bishop may preside over an Indian Chapter, and administer Divine offices to a crowd of Indian converts in this first Protestant Cathedral of our Eastern possessions.

Several Confirmations have been celebrated since the last Visitation, in which about 1500 have been admitted to the full Communion of the Church. The number would have been much greater had my health allowed me to visit the N. W. Provinces in 1847.[28]

[28] Three of the Confirmations holden last October were most affecting. At the beautiful Church at Barypore, erected by the Propagation Society, 16 miles from Calcutta, 600 Natives were present, of whom 185 were admitted. At St. Paul's Cathedral, in the same month, 223 of European descent were confirmed in the presence of a congregation of 573, of all classes. On the third occasion 160 Natives were admitted

The Marriage question remains as it did; the old Canon law of Christian Europe is still in force in India, which requires of British subjects that marriage should be performed in the face of the Church and by a Priest in Holy Orders.

It will be gratifying to you to know that our Church offices are still preferred at home, notwithstanding the attempts of late years to secularize our rites. Of the Marriages performed in one of the years since the Registration Act, says the Bishop of Ripon in his last Charge, it was found that 90 per cent were celebrated in the Church of England; of Baptisms 70 per cent; and of Burials 85.

I have to thank the Reverend Clergy for their transmission to me quarterly of the Extracts from the Record Books, with an account of their performance of spiritual duties, and also for their replies to my Articles of Enquiry.[19]

also at St. Paul's Cathedral, the body of the choir being almost filled with Indian converts and their connections—the spectacle was overwhelming as a presage of what a Missionary Cathedral would ultimately become.

[19] With regard to the different bodies not of our Church, you will, I trust, my dear Brethren, "walk with wisdom" and charity towards them, not "returning evil for evil nor railing for railing, but contrariwise blessing." Of course the restless democratic spirit of some at home will be reproduced in India, and embitter the minds of many of the younger

I come now to the state of our MISSIONS. In Calcutta they are full of hope. There is no great movement at present, but a steady progress. The several districts of Kishnaghur are improving. Barypore and Janjera have had to bless God for many new Enquirers. Burdwan, Goruckpore, Benares, Agra, Kotghur in the Church Missionary Society, are budding forth. Cawnpore is full of promise. In Calcutta, the Mirzapore Mission, with the villages around, and that of Angurpara, are in progress. The Mohamedan Mission in Calcutta itself is now in full operation under the Propagation Society; the Church of St. Saviour's is consecrated, and numerous Mussulmans attend the instructions of the Reverend Missionary. The

members of our services; whilst the misrepresentations of our public journals will occasionally fix on our most peaceable proceedings. In such cases the less you say in your defence the better. A reply begets controversy, and this is the object too often in view. Go on your own way. I have the firmest persuasion, that there is that full Scriptural truth in the doctrines of our Church, and that moderation and stability in her discipline and polity, that if the Clergy do but their duty by fully preaching the glorious Gospel and living agreeably to the same—and if they do not, they are a dead weight hanging on the Church, and the greatest hindrances to its prosperity—it will attach to it more and more here, as it has done for three centuries past at home, the vast body of our people.

I have no fear that in a day of convulsions like the present, when the foundations of social order are being overthrown, pious and thoughtful men will forsake the CONSERVATIVE institutions of our Church, for wild and impracticable theories.

Crescent is fast waning in Bengal, as it is generally in every part of the world.

In our Bengal Hindoo Missions several instances of conversion, and some happy deaths have cheered our hearts.[30]

[In Bombay, which I first visited after leaving Calcutta, I rejoice to say that the Missions are sprouting forth. At the Church Missionary Money-Institution, in that for the Indo-Britons in the Black Town, in the Nassic Mission, and those at Jooneer and Ahmedabad, some converts have been made and flourishing Schools established. There are at present however only nine Missionaries, and many more are urgently needed. I was happy to visit such of these Institutions as were in Bombay; amongst which I examined the upper

30 I would just observe, that the importance of preserving in our Converts the simplicity of the Gospel is greater than I can express, not so much as regards expense, though that is a considerable point, but the state of mind of the Neophytes. Our concern is to see them Oriental Christians, not European. We should discourage the affectation of English dress, houses, conveyances, diet, furniture, appearance. In no other class of Indian Society does the transfer to a new line of duties involve European habits—not in our Medical College, not in our Soldiers and Officers, not in our Tradesmen and Writers, not in our Uncovenanted Service. Whatever is needful for the health and respectability of the Native Catechist and Missionary will always be most cheerfully afforded, just as we supply the European Missionary with what his relative circumstances require, but nothing more. Spirituality of mind and humility, to say nothing of gratitude—which are the best ornaments of the Native Missionary—would require no more.

classes of the Bycullah School, and the promising Native Female Schools under Miss White at Girgaum. I inspected also with peculiar pleasure the Grant Medical College, recalling as it forcibly did to my mind, my dear and affectionate friend SIR ROBERT GRANT, the late Governor of Bombay, who received me on my Visitation in 1835, and by whose counsels that noble foundation was laid. Nor can I omit to mention how much I was delighted with the noble Monumental Church, erecting in the Gothic style at Colaba, near Bombay, and promising to be one of the finest Sacred Edifices in India.[31]]

[At Cotyam, in the Diocese of Madras, which I next visited, things were in a hopeful state, under the Reverend Mr. Bayley, now about to retire after above 30 years of Indian labor.

The Cotyam College has 70 students and boys, under the able tuition of the Reverend Mr. Chapman, assisted by Mr. Spratt.

Forty thousand copies of the Holy Scriptures, in whole or in part, have been printed at the expence of the British and Foreign Bible Society, and are doing their blessed work by diffusing secretly the faith of Christ

[31] Delivered at Bombay.

amongst the Syrians and Roman Syrians, to whom the Missionaries at present have no access. These eagerly receive the boon.

The Roman Syrians, when their Bishop prohibited their reading the Protestant Scriptures, replied, that the Christians of Malabar had always had the use of the Holy Bible, and that they would not resign their birthright.[32]]

[In the Diocese of Colombo I found every thing inspired with new life by the labors of my Brother the excellent Bishop; as his Charge of 1847 and the account of his Visitation in July and August 1846—which are all well worth reading with much care—testify.

I was rejoiced to see this compact and manageable Diocese; and to find that Christianity was taught in the Government Schools; and that a plan was on foot for aiding the erection of Churches and the maintenance of Ministers. An Extra-Meeting of the Committees of the Propagation, Diocesan School, and Church Missionary Associations, filled me with delight.

The erection of a suitable Cathedral would be an appropriate addition to the other appliances of this new and promising Diocese; the

[32] Delivered at Cotyam.

present Church being most inconvenient and unsuitable.[33]]

[In the Diocese of Madras, I may truly say that the Missions are the honor of India and "the glory of Christ." The extent of them overwhelms the mind. They comprehend 43 districts, with 693 Villages and 46 Ordained Ministers. The number of the Baptized and persons under instruction is 47,099; Communicants 6,806; School Children 13,087; permanent Churches 122, temporary buildings for Public Worship 320. To God be the glory of this wonderful seed-plot of good!

I need not again assure the Reverend Clergy how much I lament the illness of my Brother, their honored Diocesan. To the Venerable Archdeacon,[34] who is acting for him, I beg leave

[33] Delivered at Colombo.—The number of congregations in the Government Churches in Ceylon is 2026; in the Propagation Society's 1918; in those of the Church Missionary Society 3100—total 7044. The Communicants in the Government Churches 590; in the Propagation Society 110; in the Church Missionary Society 241—total 941.

The scholars in the Government Schools are 573; in the Propagation 1988; in the Church Missionary 2542—total 5103. The Diocesan Society has 30 Schools and 1038 children.

In the Church Missionary Institution at Cotta 62 youths are educated, clothed and boarded. That Society devotes 6000£ annually to its Missions in Colombo. Surely all this is full of hope.

[34] The Reverend Mr. Shortland.—Delivered at Madras, where I was prevented by ill health from holding a Confirmation, of which notice had been given.

to return my best thanks for the admirable zeal and talent with which he administers the affairs of this unwieldy Diocese. Should my Right Reverend Brother's absence from it be unhappily prolonged, I shall consider it my duty and pleasure to visit it for the performance of the appropriate functions of my office, as often as my health may allow and occasion may require.]

And here I would venture most earnestly to press upon the Reverend Clergy, Chaplains and Missionaries of all the Dioceses, and especially of Madras, the total rejection of heathen Caste observances. In Bengal we never admit an Enquirer till he has renounced caste. It is an unnatural union of Christianity with the most mischievous features of a false religion; it courts and facilitates relapses into idolatry; it establishes a totally mistaken standard of distinction between man and man; it is the grand obstacle to the progress and purity of the Gospel; and, however divested, as some imagine, of ideas of ceremonial defilement, is inconsistent with the first principles of the Gospel.

Before I quit the subject of Missions I cannot but mention how much the sacred cause

has been indebted to His Grace the present Archbishop, for having taken the chair at the Anniversary of the Church Missionary Society in London in May last, and for preaching for it on the day of its Jubilee. The noble British and Foreign Bible Society, also, cannot but have been greatly encouraged by His Grace's presence at the last Annual Meeting. This will give a new impulse to these excellent Institutions.

In reference to all the Dioceses, I would earnestly entreat both the Clergy and Laity to uphold the authority and dignity of THE LORD'S DAY, and the importance of the PUBLIC WORSHIP of Almighty God. India disgracefully neglects and tramples upon the Holy Day of God. The order of the late Governor General, prohibiting the continuance of public works on that sacred day,[35] was a great act of national piety. But much is required for carrying out the spirit of it.

Let us remember, that one day of rest after six of labour was the primœval distribution of man's time in Paradise before the fall, and was inscribed on the sixfold division of the work

35 By the Right Honorable Lord Hardinge—copied from an order of the late Governor of Bombay.

of creation. God has constituted man's body and soul for six days' continuous labour, not for seven.

More real work is thus accomplished than by dragging the day of God into the vortex of worldly toil. The Sunday is the special privilege and blessing of the nineteen-twentieths of the human race, who eat their bread by the sweat of their brow.

The fourth Commandment is as much in force as the third or the fifth. The manner in which it is enjoined in the Prophets I need not state, nor the additional obligation to observe it, which our Lord's vindication of it from the uncommanded austerities of the Jewish Doctors, imposes.

I beg the Reverend Clergy further to urge the distinct duty of ATTENDING TWICE ON THE LORD'S DAY AT THE PUBLIC WORSHIP OF GOD, and laying aside, during the whole of it, the ordinary business of their calling; works of necessity and mercy being excepted. It is no excuse for absenting ourselves to say, We can read prayers and sermons at home—seldom as this is done. It is only by appearing in the great congregation that we can honor God before men, confess the faith of Christ crucified, pray

in the fellowship of the Church to the Father of mercies, be roused by the solemn calls of God's holy word read and preached, celebrate the Supper of the Lord, convince the Hindoo and Mahomedan that we attach importance to our religion, and encourage our children and neighbours to estimate aright the dignity of public worship, and the glory of the great God who is the object of it.

The holy longing of the Psalmist was to "go up to the house of the Lord;" he desired rather to be "a door-keeper" there, than to "dwell in the tents of wickedness." His sense of the "amiableness" of God's Tabernacles, and his avowal that his "soul was there satisfied as with manna and fatness, whilst his mouth praised God with joyful lips;" teach us not only the necessity and obligation of public worship, but also the joy and delight with which we should attend it.

Accordingly, St. Paul charges Christians "not to forsake the assembling of themselves together, as the" disgraceful "manner of some was." Our public worship on earth is the pledge, foretaste and preparation for the blessed worship of heaven.

The persons to set the example in this duty are the Governors, Judges, Councillors, Secre-

taries, Civil and Military Servants, Lawyers and Merchants of our presidencies and other stations. God will bless their six days cares and labours all the more. Let them trust HIM.

III. Having thus adverted to a few of the lessons taught us by the tremendous convulsions in Europe, and having made some remarks on the circumstances of our Indian Dioceses, I proceed, in the last place as was proposed, to offer the advice which you may naturally expect from me as resulting from both.

As time has been passing on, I can most unfeignedly say that I shrink more and more from the trials and temptations, and from the responsibility also, of the heavy charge committed to me. Increasing age has disabled me from performing with regularity many of the active duties which I formerly delighted to engage in. My powers of body and mind begin to fail. I feel also more and more the extreme difficulty of maintaining the true spirit of the Gospel, and holding that just medium between remissness and particularity, which that Gospel breathes. I see how little can be done by mere

authority, and how entirely success depends on the Divine grace and mercy. I am persuaded that the secret spring of blessedness in a Diocese is in the Bishop and Clergy living near to God, and acting under the impression of "the powers of the world to come." The early years of my Episcopacy I see to have been mingled, in a large measure, with human motives. And I can only beg of you to cast yourselves, whilst I endeavour to do the same, on the mighty grace of the Holy Ghost, to assist us in the better discharge of our several ministries, for the few remaining days of our connection with each other. That grace I know is most conspicuously magnified in man's infirmity. "When I am weak"—would I desire to say with the great Apostle of the Gentiles—"then am I strong."

I hope that my aim, on the whole, has been now for nearly seventeen years, to be a centre of union and a bulwark of truth to our scattered and isolated Christian flocks in "this dry and weary land where no water is." I hope I have endeavoured to feel for my honored Brethren all that consideration for their sympathies and sentiments on minor points, which becomes one, who is not only conscious of his own weakness, but whose primary duty is

to diffuse around him, in every possible way, the atmosphere of LOVE, as the proper effect and ornament of TRUTH.

I am assured that all my Clergy agree with me in the main principles of our Protestant Church. You believe, as I do in my inmost soul, that our Episcopal polity is of Divine authority, and is most peculiarly adapted to the languid mind of the Hindoo convert, as well as to the desolate British youth who come out in the Services. I am convinced that our incomparable summaries of Doctrine are of the most essential importance to preserve the purity of the Gospel in this feeble and remote Diocese. I consider our admirable Liturgy, Offices and Homilies, also, as most admirably calculated to rear a new branch of Christ's Holy Catholic Church amongst us. I bless God that our Martyred Reformers had the wisdom to retain all that was really edifying in the usages of the primitive Church, whilst they cut off with an unsparing hand every thing that was novel and superstitious; and especially that they erected our Church's CONFESSION OF FAITH, the 39 Articles, as an insuperable barrier between us and Popery, so long as there is any honesty in the world.

Lastly, I humbly thank Almighty God that they preserved THE CONNECTION BETWEEN CHURCH AND STATE, which they found recommended by the example of the pious Kings of Israel and Judah; which had subsisted in Great Britain from the second century; and which only required to be disjoined from the usurped authority of the Bishop of Rome, in order to be restored, in its scriptural limits, to our natural princes. This was effected, and in a lawful, just and canonical manner, by our learned and devout Archbishops, Bishops and Clergy regularly assembled in Convocation under the sanction of our own legitimate Monarch in the 16th century.[36]

That connection I believe to be most scriptural and salutary—capable indeed of improvement in details as all human institutions are, but substantially sound and beneficial. The support given to Christianity by our Sovereign and Government consecrates the nation

36 All our old and most eminent Non-conformists, though they differed from us in judgment as to Church Polity, yet blessed God for our Protestant National Establishment—Owen, Howe, Baxter, Henry, Watts, Doddridge, &c. The Free Church of Scotland, with the late Dr. Chalmers at their head, did, and do the same. Nor was the disruption of Church and State ever contended for by any considerable body in our country till the infidelity and anarchy of the French Revolution at the close of the last century. I except the time of the Commonwealth, which was a period of confusion.

to God, and bases human laws on their only sure foundation, the fear of God and the dictates of conscience.

In all these and similar points I am persuaded you entirely concur with me. The machinery of our Church is the most scriptural and most complete of any of the Protestant Communities—it is the glory of the Reformation.

Whatever a visible Church indeed can do, she has done for us. But there is one thing which she cannot do, and yet which she supposes in all her Ministers—she cannot infuse THE LIFE OF GOD INTO THE SOUL, she cannot give that spiritual perception and love to Christ and the peculiar truths of his glorious Gospel, on which all real efficiency depends. God keeps these his choicest blessings in his own hands. There is something higher than any forms can reach. No Church can give life.

The soul of a Minister may be dead towards God. The temporary seriousness of the time of his Ordination may pass off. His secret prayers be formal; his faith historical; his love to Christ none; his zeal for souls none; worldliness, vanity, and death may brood over his heart—little care of the sick; little diligence in the study of his Bible; no additions made to his

theological knowledge; his orthodoxy scanty and lifeless; his sermons borrowed or copied from printed volumes, and delivered without unction. No divisions, no lucid order, no close application—nothing embedded in the heart—nothing flowing from his own experience of the grace of Christ—nothing known or preached, as the foundation of all his instructions, of the lost estate of man, the guilt of sin, the love of God, the propitiation of Christ, the work of the Holy Spirit, the calls and offers of the Gospel, and of that "holiness without which no man can see the Lord."

In this dead state of soul, every thing is, and must be, estimated amiss. *Quicquid recipitur, recipitur modo recipientis.* "The natural man receiveth not the things of the Spirit of God." He must and will magnify EXTERNAL matters which he does understand, and pervert and explain away INTERNAL which he does not.

It was to this class of Ministers that the seductions of the late Movement were addressed. We are by no means at liberty as yet to forget the course it pursued. It is far too soon to sink the subject as if it had wholly passed away. The plea of preserving what is called the peace of the Church by silence in

such a case, is treachery to Christ our Lord: The way to real peace is, not by hiding the dangers to which we are exposed, but by looking them full in the face, and bottoming peace on the only rock which can support it, the true Gospel of Christ. Such is pre-eminently a Bishop's duty.

The Tract-writers began plausibly with the professed design of vindicating and strengthening our Church against an adverse Government. But they went a wrong way to work. Instead of laboring to revive the pure doctrines of the Gospel and recommending a mild but firm adherence to ecclesiastical order, they soon insinuated principles which tended to unprotestantize our Church and unspiritualize Christianity. Their system went to substitute Tradition for the Bible, the authority of the Priest for the grace of Christ, the Demonalatrous practices of the 4th and 5th centuries for the simplicity of the Apostolic Churches. It taught that salvation was by the sacraments, not by faith; it inculcated reserve on the doctrine of atonement; it explained the 39 Articles in a forced and unnatural, and therefore dishonest sense; it overturned the doctrine of justification; it admitted prayers to the Virgin and Saints; it palliated all the abominations of

Rome; it lamented over the blessed Reformation as a great schism. Thus it prepared the way for the apostacies of nearly two hundred Clergymen to Rome.

Thank God, this fearful invasion of our pure Church has, in its broad features, been condemned. The startling but just decisions of our Ecclesiastical Courts, the firmness of our Universities, especially that of Oxford, the loud alarms sounded by our Bishops and learned Divines, and especially by our present admirable Primate,[37] and the discovery that men had continued in our Church for years when they were Papists in their hearts, and in much of their public teaching, have opened men's eyes.

The Laity of our Church have been filled with just indignation. The pious amongst those of the Clergy who had been somewhat drawn aside, have stopped short in their downward course, their zeal has taken a new direction, and they are seeking again what is really scriptural and spiritual in religion. I trust they will now "stand fast in the liberty wherewith Christ hath made us free, and not be again entangled in the yoke of bondage."

[37] The Bishop of London's Charge of 1842, I reprinted at Colombo, during my last Visitation.

The remains, however, of a widely spread popular delusion long continue. Human frailty is ever the same. The whole tendency of our corrupt nature is to weigh down the great principle of spirituality, on which every thing depends; and in India, we have to hold up, not only against the downward bearings of our hearts *within*, but also against the additional influences of the stupifying atmosphere of the land of "the shadow of death" and Satan's kingdom, *without*.

I am induced, therefore, to venture, though very reluctantly, on a few remarks on the subjects which now seem, after the extinction of the main controversy, to be rising into debate—The Church, The Supper of the Lord, and more especially Holy Baptism.

But I do so with but faint hopes of any considerable success. When a theological topic has once come into eager dispute, the heat engendered in men's minds is so great, and the exaggerations and misunderstandings so numerous, that the attempt to satisfy those who have taken a decided part is hopeless. We must leave them to God.[38]

[38] You never can silence a learned and artful disputant with a refined Logic. Did Pascal convince the Jesuits? Did Archbishop Cranmer gain over Gardiner, or Bishop Jewel, Harding?

Still, as I may address myself to my younger Brethren with some confidence, I will submit to them what has long satisfied my own mind on these subjects. I am far from dogmatizing. I am sure they will receive what I may say in the affectionate spirit in which it is offered.

I first observe, that the charitable hope that all the Members of our Church are sincere Christians, united spiritually to Christ by faith, and to each other in love, pervades our prayers, our praises, our declarations; just as it does the addresses of St. Paul in his Epistles.

In this spirit is our Confession framed; in this the Absolution; in this the language relating to the Holy Catholic Church; in this the Blessings pronounced and the Thanksgivings offered in the case of each Baptized person, adult and infant; in this the invitations to the Supper of our Lord; in this the declarations in the Confirmation and the benedictions in the Marriage Services; in this the hope expressed in the Service for the Burial of the faithful.

All this is universally admitted. Forms of National Prayer, and indeed public prayers of any kind, could proceed on no other ground. The case speaks for itself. It places all our

offices, when we come to apply the language of hope or even of unhesitating assertion, as employed in them, to individuals, on its only true footing, charity, expectation, hypothesis, the supposed fulfilment of stipulations, the fact of men really coming up to a certain standard of character.

I would next remark, that considerable differences have always existed in the manner in which the details of these topics have been explained, and in the terms in which some of the blessings have been expressed and applied. This every Divine knows. Here also there can be no dispute. A reasonable regard is ever to be paid to the judgment of each Minister of Christ on the vast variety of propositions contained in our Formularies.[39]

I observe further, that there is an entire harmony in all the parts of our Services, but that each has its several use. The proper and theological exposition of doctrine is to be sought for in the Articles, WHICH IS OUR CONFESSION OF FAITH; the fervent and general language of devotion in our Liturgy and offices.

39 The Preface to our Book of Common Prayer most properly claims, that it be "allowed such just and favorable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the Holy Scripture itself."

The very nature of a Book of Common Prayer does not often admit of its directly giving expression to dogmatic truths.

If then a question of grave importance arises, the natural course is first to turn to the Holy Scriptures, the standard of all truth. This is the sheet-anchor. It fills me with consternation to see that Controversialists on these topics almost entirely omit any reference to the INSPIRED WORD, and then make out a theory for themselves, as well as they can, from the Formularies of our Church merely. Every kind of error follows of course.

When the Scriptures have been duly consulted, we then come to the dogmatic decisions of our 39 Articles, which will be found to agree entirely with them; then to the popular language of our Liturgy and Offices; next to the fuller exposition of the Homilies; and lastly to the copious writings of our Reformers by whom the Services of our Church were composed.

I cannot of course enter at length upon so wide a field of proof. Indeed, the two first subjects do not require many words.

1. As to the CHURCH, we find the Visible Church to be defined in the 19th Article as

"A congregation of faithful men, in which the pure word of God is preached, and the Sacraments are duly administered according to Christ's ordinance in all things that of necessity are requisite to the same."

With this general definition, as including our Sister Non-Episcopal Churches of the Reformation, the preface to the Ordinal is perfectly consistent, when it goes on to lay down the platform of our own Episcopal Polity, to which we, the Clergy of our national Church, are bound to adhere by the most solemn obligations, and to which we do adhere most firmly and with all the affections of our souls.

The one is the definition of a Church generally and in its essence; the other of our own Church particularly and in its species.

Both entirely harmonize with each other, and with the doctrine of the invisible, mystical Church, "the elect," as the Scriptures term them; that is, the true and living branches of Christ the living Vine, according to our 17th Article.

We must be most careful, therefore, not to use ambiguous language, as if our own Church was THE CHURCH, and there was no other; or as if men might be saved by it in a sort of corporate capacity, whilst others

are left to the uncovenanted mercies of God.

2. So as to the BLESSED SUPPER OF OUR LORD, we do "verily and indeed partake of the body and blood of Christ therein;" we eat "his flesh and drink his blood;" we dwell in "Him and he in us;" we are thus "preserved in our bodies and souls to everlasting life."

But we must turn to the Articles for the dogmatic limitations of this language. We there learn that "The body of Christ is given, taken and received in the Supper only after an heavenly and spiritual manner," and that "The mean whereby the body of Christ is received and eaten in the Supper is faith."

We learn further in the admonition at the close of the office, that "The Sacramental bread and wine remain in their very natural substances, and therefore may not be adored, (for that were idolatry to be abhorred of all faithful Christians,) and the natural body and blood of our Saviour Christ are in heaven and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

To apply terms then to the Holy Communion as if it were a sacrifice for the sins

of the quick and dead; as if there was a superhuman change of the elements of bread and wine, though we avoid the use of the term Transubstantiation; as if it were valid by the mere *opus operatum*, and there was scarcely any union and communion with Christ but by this means, is to deceive fatally the souls of our hearers.

I cannot conceive that much difficulty can remain on the mind of a pious student on these two points.

3. The case of Holy Baptism, especially as it regards infants, is different. It is generally considered to be full of difficulty. I do not think so. I allow that certain isolated expressions, if cited without the context or a reference to the Scriptures and our Articles of Religion, may have the appearance of supporting certain unsafe opinions. This must be the case whatever form our offices should take. It is sufficient if the mind of our Church is clear when the whole of her doctrine is fairly weighed.[40]

[40] Bishop O'Brien of Ossory well observes, "That to set about fabricating forms of expressions which shall baffle the pernicious ingenuity with which men continue to evade the natural force of language which they do not like, betrays an ignorance alike of the imperfection of human language, and of the wiles of the human heart. The whole history of

Let us begin then with the Article which speaks of both Baptism and the Supper of the Lord. "The Sacraments," says the 25th Article, using the plural number, "in such only as worthily receive the same, have a wholesome effect or operation."

"The grace of God's gifts," says Article 26th, "is conferred only on such as by faith and rightly do receive them."

The 27th treats specifically on Baptism in the following manner:

"Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not Christened, but it is also a sign of Regeneration or New Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God."

Here we find that the Article confines itself to those who "receive Baptism rightly," that

legislation shows sufficiently, that no specification however curiously framed, can anticipate a tythe of the subtleties with which men are supplied, when they search for them for such object. And the Bible does not make the attempt."*

* Sermons on Faith, p. 90.

is, not merely by lawful administration, but by worthy reception; in other words, to adults who come to it with "repentance and faith," as the Office and the Catechism explicitly declare.

It then proceeds to observe, that "The Baptism of young children is in any wise to be retained in the Church, as most agreeable to the institution of Christ," without a word of detail with regard to them; leaving it to be inferred that the same requisites are necessary as in the case of adults—an inference which the Office for Infant Baptism fully confirms.

In this our Church closely follows the Inspired Word. The Baptisms recorded in the New Testament are those of adults, and those only; the pre-requisites being repentance and faith. There is not the slightest doubt, indeed, of the divine authority for Infant Baptism, just as for Infant Circumcision—for we read of whole "households" being baptized with the believing heads of them; but we have not one single detailed account of the particular blessings then conferred; that is, things are left precisely as in our 27th Article.

Accordingly, the adult, considered as sincere in his repentance and faith, is upon that footing admitted to the outward and visible "sign of Regeneration or New Birth," and is most

scripturally pronounced in the office, as "born of Water and of the Spirit," that is, as regenerate in the most comprehensive sense; is recognized by the Church as such; is translated from the visible kingdom of Satan to that of God's dear Son; is incorporated into the body of Christ; and has "faith confirmed and grace encreased by virtue of prayer to God."

If the baptized person was sincere, the blessings stand good; if insincere, we can only conclude that he was "born of Water," but not "of the Spirit."

Archbishop Cranmer says, "In Baptism those that come feignedly, and those that come unfeignedly, both be washed with the Sacramental water, but both be not washed with the Holy Ghost, and clothed with Christ." "Simon Magus," says Bishop Latimer, "came out of the water as great a blackamoor as he went in."

In like manner, in the instance of children, the Church equally requires the profession of repentance and faith; and after that profession and on the footing of it, as made in its name by its sponsors, she administers the outward and visible sign, and then charitably pronounces the child "born of water and of the Spirit," that is, regenerate. If the infant, when it reaches the years of intelligence, fulfils the

engagements made in its name, the blessings stand good; if not, they are in substance void, just as in the case of the adult.

But as God only can see the heart, both the adult and infant are accounted, till the contrary is manifest, regenerate or born both of water and of the Spirit, and retain in the eye of the Church their high sacramental privileges and advantages.

Nothing can, as it appears to me, be more natural and scriptural; for the whole of the two Offices proceeds on the assumption that faith and repentance exist, or shall hereafter exist, in the mind of the candidate; that the promises made in his own person or by his sponsors are sincere, and that the promises have been, or shall be performed—precisely as the Scriptures do.[41]

This view fully harmonizes all the language and doctrine of our Church in her several formularies; and thoroughly agrees with the inspired standard of all truth.

41 Augustine says finely of the Baptism of infants, Accommodat illis mater Ecclesia aliorum pedes ut veniant; alienum cor ut credant.—De Verbis Apostoli. Serm. X. Tom. v. 8vo. apud Jewel, Oxford, Vol. 5, p. 32.

And again, Qui non crediderit condemnabitur. Sicut eos renasci per ministerium baptizantium, ita etiam eos credere per ora et corda confitentium confitemur.—Epis. 105 Tom. ii, 728, apud eundem.

What is then the question which some so eagerly debate. It is neither more nor less than this, Are the blessings pronounced as to the efficacy of Baptism conditional or unconditional? Is the efficacy universal in all cases when it is duly administered, or does it depend also on the disposition of the receiver? Has this Sacrament in "such only as worthily receive the same a wholesome effect or operation," or has it that effect in all?

Surely this question answers itself. The blessings are promised under conditions—that is clear—they cannot then by any force of argument be interpreted unconditionally.[42]

[42] The question therefore is not—I. Whether in the comprehensive and Sacramental sense of the words "Regeneration" and "New Birth," as used by our Lord in the 3rd of John and St. Paul in his Epistle to Titus—as including (1.) the washing of water in the name of the adorable Trinity, (2.) a dedication to the Service of Father, Son and Spirit, (3.) a translation from the visible kingdom of Satan into the visible kingdom of Christ, (4.) a conditional state of salvation and covenant-title to heaven, (5.) an interest in all the prayers of the Church, (6.) the outward sign and seal of the new birth impressed, (7.) and, as we hope, the first beams of internal grace conveyed to the soul so far as the unconscious infant is capable of it—may be applied to the baptised infant. This is not doubted. The excessive use of the words by the Fathers and Schoolmen in exclusive reference to the Sacrament, and the almost total disuse of them for the last century and a half, except in the moral and general sense, has occasioned much of the controversy which has arisen.

II. Again, the question is not—Whether when the appointed supplications are sincerely offered and the sponsion is earnestly made, we may humbly hope for the divine grace, and give thanks for the same. The conditions are then fulfilled, so far as they are capable of it at the time.

Surely, then, Regeneration or New Birth, in the full moral import of these terms, as used generally in the inspired language of Scripture—as including the commencement of a change of nature, the beginnings of the "taking away of the heart of stone and giving a heart of flesh;" the dawning of illumination in the blind and dark mind of fallen man; the incipient turning from the love and service of Satan unto the love and service of God; "a resurrection from the death of sin to the life of righteousness," a "quickening together with Christ"—Surely Regeneration in this transcendent sense can never be affirmed to be invariably and universally the effect of Baptism, so that the commencement of the mighty change is not again to be sought for by persons baptised; but the terms "born again" and "regenerate" are still to be applied to them, however dead they may be in sin, worldliness and unbelief. Surely such can never be the true doctrine, if we follow, as we ought, the Inspired Scriptures.

III. Nor is the question—Whether, as we know not the hearts of men, we are bound in charity to consider them as really having received those blessings till the contrary appear. This is admitted.

IV. Nor is the question, lastly, whether the term Baptismal Regeneration may be used. No doubt it may, like every other, in a proper sense.

V. But the simple question is—Whether the efficacy of Baptism is conditional or unconditional.

On the contrary, we are surely bound, not only to use these words in their sacramental and charitable sense—which we do; but also, and much more in the general Scriptural meaning of them, as synonymous with all the other numerous terms which abound in the Bible, and which describe the beginnings of the mighty transformation of fallen man into the image of God.

I am aware, indeed, how many excellent persons, from the force of education and an exclusive line of reading, abstain from calling on baptised persons to examine themselves whether they are "born of God." I doubt not that many preach substantially the Gospel on this subject, though they decline the use of the words Regeneration and New Birth, except with reference to Baptism. I cannot myself but consider this a very serious error, the baneful effect of which on those who hold it, and on the younger Clergy and Laity, is not lessened by such cases of piety. It should indeed teach us great charity as to individuals, but not lessen our firm adherence to what we consider the truth of the Gospel.[43]

[43] The inspired Apostle St. John lays down the marks of the being "born of God," in a manner one would think incapable of being misunderstood. He says, "Every one that doeth righteousness is born of

Do we, then, in the least degree lower the real efficacy and importance of Holy Baptism by the simple and scriptural view I have presented? On the contrary, we place it in its true light and dignity. We dwell upon its importance with all earnestness. We appeal to the consciences of men on the footing of it. We not only treat of regeneration and new birth in its moral and individual necessity in the case of every human being; but we treat of it also in connection with the Sacrament which is its sign and seal, and the means, when duly received, of its conveyance, and we urge men to fulfil the stipulations on which its blessings depend.

But to take a contrary course; to represent large congregations as regenerate, in the sense of being actually "partakers of a divine nature," without any regard to their fulfilment or non-fulfilment of the conditions, on the

Him"—"Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God; in this the children of God are manifest and the children of the Devil."—"Love is of God, and every one that loveth is born of God"—"Whosoever believeth that Jesus is the Christ is born of God"—"Whatsoever is born of God overcometh the world"—"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not."

Surely then we are right in inferring, that those who are destitute of these marks have no scriptural evidence that they are "born of God."

footing of which all the benefits of their Baptism were pronounced, is a most awful delusion. It is in fact, to declare blessings first under conditions, and then to turn round and deduce an universal inference from them, with those conditions left out.

I venture to assert, that the Scripture knows nothing of the unconditional *opus operatum* efficacy of Baptism under the New Testament, any more than of Circumcision under the Old—with regard to which the Lord's promise of "Circumcising the people's heart to love the Lord their God," his command, "Circumcise the foreskin of your hearts and be no more stiff-necked," his denunciation, "No stranger uncircumcised in heart nor uncircumcised in flesh shall enter into my Sanctuary," and his solemn declaration, "All the house of Israel are uncircumcised in the heart," in the Old Testament —together with the yet stronger ones of the New—place this point beyond all doubt.

It has always appeared to me that the only safe course is, not to argue forwards but backwards, not to suppose that external privileges and the reception of the Sacrament will prove our individual possession, at any subsequent moment, of the grace and blessings it represents and seals, which they will not, and

cannot do; but to argue back humbly and cautiously from the present actual state of our hearts and affections before God to the Sacrament, which is the sign and pledge of them. Let us first ascertain by the Scriptural marks laid down by St. John and other inspired writers, that we are really "born of God and love God," and then we may infer with holy joy and gratitude, that we possess all the blessings which the Church and her Ordinances have pronounced. Salvation depends on our personal faith, not on the reception of the Sacraments.

The fact is, the root of these evils lies deeper. There is in too many cases a want of a full, scriptural acquaintance with the way of Salvation. A single false principle here may corrupt our whole Doctrine. A single scriptural expression on such a vital point omitted or explained away, may indeed seem to some a small matter, if other terms supposed to be equivalent to it, are retained, and yet may be connected with a total misconception of the whole Gospel, and bring on the most ruinous consequences.

And this leads me to offer a few remarks on what I never think it safe to omit in any

Charge, the real nature of the Gospel, the peculiar truths of which fallen man is so reluctant to embrace. This will set the question before us in the clearest possible light.

1. For what is the Gospel? Is it not the good tidings of Salvation in the propitiatory death of the Son of God? Is it not the glad news to lost men, that "God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them"? That "God has made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him"?

2. To prepare men to welcome these tidings we must show them, as the Scriptures do, the evil of sin, its extent, its ingratitude, its turpitude, its contrariety to God's holy Attributes, holy Law, and holy Will. The corruption of the heart must be laid bare, and the fall and ruin of our nature in Adam must not be palliated as a taint merely, a soil, a frailty, must not be salved over as "a wall daubed with untempered mortar;" but must be opened in all its extent, with the condemnation under which it brings us. We must show men that "the carnal mind" is "enmity

against God," and that "every imagination of the thoughts of the heart is only evil continually;" and we must exhort them to "abhor themselves and repent in dust and ashes."

This is not properly the Gospel, but it is the introduction to it. It is John Baptist preparing the way for Christ.

3. The call and offers of grace to the penitent sinner must then be affectionately explained and urged; the exuberant love of God in Christ be exhibited; and an earnest use of the means of grace, and the necessity of a real conversion and turning to God with all the faculties of the soul, enforced. We must not take for granted, that men are true Christians, and merely exhort them to greater holiness of life. But we must call on them to examine themselves, in the very first place, on this vital point, by earnest self-enquiry, study of the Scriptures and prayer to God for his Holy Spirit.

4. Thus the practical necessity and use of the doctrine of the Holy Ghost comes in with a full tide. The awakened, thoughtful enquirer is directed to seek His grace, of which he now feels his need. He is taught to pray to Him

to open his eyes, to change his heart, to enable him to discern and love spiritual things, to make him "a new creature in Christ Jesus," to produce in him all that transformation which is implied in being "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And this he devoutly and fervently implores day by day, and week by week. Instead of supposing that the commencement of this work necessarily took place in Baptism, he feels that he has to search and prove himself on this very point, and he fervently prays that, the work if needful, may be BEGUN, as well as CARRIED ON by the Divine Comforter. He sees that the scheme of Redemption not only includes the regeneration and sanctification of "all the elect people of God," but that in these blessings the atoning sacrifice and high Priesthood of Christ terminate as THE GREAT END in view.

5. He now begins to understand that Faith is not a merely nominal, historical, cold operation of the reasoning powers, but the effect of the grace of the Spirit of God; that it is a living, holy trust and reliance on all the parts of God's testimony in Holy Scriptures as being infallibly certain, on the authority of

Him who has revealed them, with an application of every truth to the uses for which it was made known. This faith he feels he cannot create in his own soul; he seeks it therefore as a "gift of God." As this faith grows, he learns to adhere by it to what is the centre of all Revelation, the person and work of the blessed Saviour, in his incarnation and atoning sacrifice, and the promises of pardon, grace and everlasting life made in him. Thus the penitent comes to have a justifying or saving faith, and to obtain "peace with God through our Lord Jesus Christ."

6. Justification, accordingly, or the being accounted and dealt with as righteous before the tribunal of God, he now sees to be by faith, and faith only, as the hand which receives a free gift, and not "by the works of the law," nor by what is termed, a concrete faith, or faith including hope and charity, which comes at last, in the teeth of the second Homily, to nothing more or less than Justification by works.

Much less will he suppose, that St. Paul in his glorious argument on Justification, excludes only the works of the Ceremonial Law from the office of justifying. No; he will see

that he excludes also the works of that Law by which is "the knowledge of sin," that law by which, when it "came" in its power to his conscience "sin revived and he died," that law of which "the first commandment is the love of God with all our heart and soul and mind and strength," and "the second the love of our neighbour as ourselves."

7. His whole soul is now transformed. He has a new principle of life. The flood-gates of love to Christ will thus be opened; the slave is become a son, the unwilling, half-hearted servant is changed into the willing, child-like, zealous, loving disciple of a Crucified Saviour.

8. New obedience will now appear as "the fruit of faith and following after justification." He will rejoice, as the believer ever does, to acknowledge himself the subject of the King of Kings; rejoice to take the moral law as the rule of his life. He knows that his works are to be the proof of his faith and love. He sees no inconsistency between St. James and St. Paul on the Article of Justification. He watches against sin, "mortifies his members which are on the earth," "over-

comes the world," and "exercises himself to have a conscience void of offence towards God and towards man."

9. All this is connected with an humble "walk in all the laws and ordinances of the Lord blameless." Order is necessary to every thing. Order is necessary to a family, to a Government; and therefore much more to a Church. The Apostle rejoiced in "beholding the ORDER of the Colossians, and the stedfastness of their faith in Christ," which was the result. Diligence in all the means of grace public and private, a just value attached to the public prayers and the Ministry of the word, holy delight in the blessed Supper of the Lord, and willing obedience to those who "watch for his soul," will mark his loving, penitent heart.

But after all, he will be so aware of his constant defects, of the workings of "the law of his members warring against the law of his mind," of the defilement of his motives, and the small attainments he has made; and he will be so thoroughly aware that all the little good which is in him has flowed from the grace of God; that he will ascribe his Salvation, from first to last, to God's merciful will and choice of him in Christ "before the

foundation of the world," and will be "looking for the mercy of our Lord Jesus Christ unto eternal life."

The prominent and central point of all these truths he will see to be, what St. Paul teaches us, Jesus Christ and him crucified—his person, his love, his atonement, his kingdom, his grace, his Holy Spirit, his glory, his blessed example, his intercession at the right hand of God, the hope of being with Him for ever. And he will gradually understand that all the other parts of Divine Revelation form one consistent whole, grouped around this centre, or rather emanating from it.

Such is "the faith once delivered to the Saints," an ignorance or misapprehension of any one material point of which weakens the whole, as the removal of a single stone from an arch.

For example, if this Gospel is not understood in its view of the lost estate of man, and the mighty operations of the Holy Ghost, it is easy to see how seductive unsound views of isolated expressions in the Baptismal Office will become. The student, in the blindness of "the natural man," will exaggerate their

import, and lower the other parts of them, till he imperceptibly gets rid of the whole incipient work of the Holy Ghost; and if this is done, all the subsequent operations will be weakened and evacuated, and the *caput mortuum* of a dead faith and dead works will be adorned with the high evangelical nomenclature of spiritual religion.

But if this Gospel be fully understood on these and other points, the question of the efficacy of Holy Baptism will soon be decided.

The man is brought into a new world. He sees with new eyes. His understanding is full of a new light, and his heart of a new and heavenly direction. He sees that the change of our nature is the grand work of omnipotence. He feels daily and hourly the evils of his heart, the working of the carnal mind, the necessity of the Holy Spirit's help. And so far from explaining away the first commencement of the work of grace, he groans and sighs and cries for more of the evidences of it. He opens his whole soul to the Heavenly guidance.[45]

[45] "I may cheat myself and others,"—says an admirable writer,—"with a counterfeit appearance of virtue, or rather keep under the contrary appearance by continual acts of violence; but the reality of it, and of all our graces, can only spring from a *nature*. Consciousness

In this blessed Gospel I earnestly desire to strengthen you, my dear Brethren, more and more.

I have stated the main points briefly, but let them not be exhibited in your Ministry in a dry, abstract manner as a theory, but be diffused throughout all your instructions, as they are in the apostolical Epistles; be embedded in your own deep feelings, penetrated through and through with love, and applied continually to all the parts of the Christian life. Show your flocks how every truth is not merely a part of orthodox doctrine, but essential to the producing of the LIFE of

of our want of this nature, and sensible concern for it, is the *beginning* of religion or repentance; patient waiting upon God for it, according to Christ, is the *progress* of religion, or faith and hope; and the actual receiving of it, is the *end* of religion or charity.

The man who has the Spirit of God and of Christ, is spiritual, redeemed, a Christian, the child of God, and has in him the nature and life of heaven and eternity. The man who has no other spirit than his own, though ever so learned, rational, and regular in his behaviour, is carnal, sensual, earthly, the child of death, and stands in the kingdom of darkness: the tree is corrupt, and the fruits corrupt, though they appear ever so beautiful.

This doctrine is of the very essence and life-blood of Christianity; and nothing can be plainer, or more full to the purpose, than St. Paul's assertion, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." But it is a terrible mystery to fleshly wisdom, and will for ever be the subject of debate and contradiction."‡

‡ Adam's Thoughts on Religion, p. 302-4, Edition 1822.

God in the soul,—true repentance, conversion to God and new obedience. Bring every thing home to their bosoms. A considerable part of a Minister's wisdom lies in "rightly dividing the word of truth," and portioning out things as God has done in the Bible.

When you state doctrines, point out, as you go along, their bearing on the hearts of men, and on the practical business of their salvation. Be careful not to ring changes on words, nor let your hearers run away with the idea that the flippant use of evangelical phrases will stand in the place of the "new creation in Christ Jesus."

No; you must probe men to the bottom, and never be satisfied till "Christ be formed in them." You must also, as our Lord did, gently lead on enquirers as they "are able to bear" what you deliver to them. You must "comfort the feeble-minded," "support the weak," guide the enquirer, raise the fallen, bring back the wanderer, and build up your flocks in their most holy faith.[46]

[46] I may just observe, that in reference to what is mentioned in p. 33, of there being two Missionary Clergymen connected with St. Paul's Cathedral and preparing for their holy labors, (which was the case when the Charge was delivered, and indeed when the sheet went through the press,) one of them is no longer so connected, in consequence of the delay in my obtaining, as he expected, the Charter of Incorporation.

You must especially attend the sick and dying, and hold up "the flaming torch of revelation," to the eye of the agonizing sinner, as Bishop Horseley somewhere says.

My time will not allow me to dwell further on particular branches of your pastoral duties. I will only urge upon you the supreme importance of CONSISTENCY in your whole spirit and conduct—this alone can commend the doctrine you preach—nothing else will. Without a holy consistency a Minister is useless; with it, the Divine blessing will not fail to attend his labors.

But I must release you, beloved Brethren, from attendance on this address, for the length of which I beg to apologize to you.

Christianity is the religion of blessedness. It unites our own happiness with the happiness of our fellow-creatures. It diffuses the highest possible good to the bodies and souls of men. It makes known the loving-kindness of the Lord to a lost, wretched world. It is the foundation of civil society. It fixes obidience to law on the basis of conscience and an eternal judgment.

This religion will ere long be universally believed in and obeyed; the word of pro-

phecy is sure; Christ has received "the Heathen for his inheritance and the utmost parts of the earth for his possession." "All power is given him in heaven and earth." "He must reign till he hath put all enemies under his feet."

And at the present moment, when He seems to be shaking the nations, and to be preparing for the final coming of his Kingdom, we should be "looking for and hastening unto" the day of his appearance with more eagerness than ever, and be earnestly laboring to bring as many as possible of our fellow-creatures to the knowledge of his grace; so that to them and to ourselves, as we are summoned to eternity, "an entrance may be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

DEO SOLI
PER JESU CHRISTUM
SIT GLORIA IN SEMPITERNUM.

A Prayer for the High Court of Parliament and for British India, to be substituted for the one which has been for some years in use in the Indian Dioceses.

Most gracious God, we humbly beseech Thee, as for the Empire in general, so especially for the High Court of Parliament, under our most religious and gracious Queen assembled; for British India, for the Governor General, the Governors, the Supreme Courts of Judicature, the Councils, and all who are entrusted with any authority therein: That thou wouldest be pleased to direct and prosper all their consultations and proceedings to the advancement of Thy glory, the good of Thy Church, the safety, honor and welfare of our Sovereign and Her Dominions; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and Thy whole Church, we humbly beg in the name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

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